## VOLUME XXI--NO. 50.

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WHOLE NUMBER 1093.

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tada of Watches, Clocks, and Jewelry. Shop, Claren-des Block, Ashtabula. Oitio.

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LAKE SHORE & M. S. RAIL-ROAD. ERIE DIVISION-TIME TABLE. TAKING EFFECT SUNDAY, MAY 29, 1870.

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BROAD GAUGE, DOUBLE-TRACK-ROUTE NEW YORK BOSTON ALBANY, PRINCIPAL POINTS IN NEW YORK, AND NEW ENG-LAND, AND THE OIL REGIONS OF PENNSYLVANIA.

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ad is from 22 to 27 miles the shortest route. All Trains run directly through to New York, 860 niles, without change of Coaches.

All Trains run directly through to New York, 860 miles, without change of Coaches.

From and after June 13th, 1870, trains will leave in connection with all Western lines, as follows: New York Bay Express, leaves Cincinnati at 15 P. M., Satnadays excepted; tleveland from Atlantic and Great Western Depot, by Columbus, Ohio, time, daily, Staturdays excepted), at 10.30 P. M., Baffalo from Depot cor. Exchange and Michigen Sts., by New York time, daily, (Sundays excepted), at 7.00 A. M. Arrives at Hornellsville 9.00 A. M., Susquehanns 2.30 P. M., (Dine) Turner's 7.42 P. M. (Supper), and arrives in New York 9.30 P. M. Connects at Binghampton for Cooperstown, Albany, and, the celebrated Summer resort. Sharon Springs at Great Bend with Delaware Lackawanna and Western Railroad, and at Jersey City with Midnight Express Train of New Jorsey Railroad for Philadelphia.

Sieoping Coaches are attached to this train at Cleveland, ranning through to Hornellsville (Breakfast); and new and Improved Drawing Room Coaches are attached at Baffalo running through to New York.

Express Mail, loaves Dunkirk from Union Depot and Buffalo, via Avon and via Hornellsville, daily. (Sundays excepted.) at 7.30 A. M., arriving in New York at 7.09 A. M.

Lightning Express, (Dally), leaves Cincinnati 9.

York at 7.09 A. N.

Lightning Express, (Dally), leaves Cincinnati 9
45 P. M.; arrives at West Salem at 6.10 A. M.
(Breakfast); leaves Cleveland 7.25 A. M.; Leav
ittsburg 9.20 A. M. (Breakfast); Neadvili11.39 A. M. (Dine); Dunkirk 1.30 P. M.
Baffalo 2.50 P. M. Arrives at Hornelisville 6.19 p.
M. (supper), and arrives in New York 7.60 A. M.
Connects at Elmira with Northern Central Rail
way for Williamsport, Harrisburg and the South
at Jersey City with morning Express Train of New
Jersey Railroad for Philadelphia, Baltimore am
Washington, and at New York with morning trainfor Boston and all the New England clitics.

steamers and afternoon trains for Boston and New England cities.

Clucinnati Express, daily. (Sundays excepted, Leaves Cincinnati at 7.00 A. M.; arrives at West Salen at 2.50 P. M.; (Dine); Leaves Cleveland at 3.35 P. M., Mendville 8.00 P. M. (Supper); Dankirk 9.50 P. M.; Buffalo 11.30 P. M. Stops at Susquehanna 7.55 A. M. (Bkfst.); Turner's 1.55 c. M., (Dinner), and arrives in New York at 3.36 P. M. Connects at Elmira for Williamsport, Harrisburg and the South; at Owego for Ithaca; at Binghampton for Cooperstown, Albany and the celebrated sammer resort, Sharon Spring; at Greycourt for Mewburgh and Warwick, and at New York will evening trains and steamers for Boston and New England cities.

Sieeping Coaches are attached to this train at Buffalorunning through to Susquehanna, and at Leavittsburg running through to New York.

Only One Train Easton Sunday, leaving Cinc nnati at 9.45 A. M.; Cleveland at 7.25 A. M.; Buffalo 2.56 P. M. and Bunkirk 1.30 P.M., reaching New York at 7.04 A. M.

A. M.
Boston and New England Passengers, with their Baggage, are transferred free of charge in New York.

The best ventilated and most luxurious sleeping coacles in THE WORLD, accompany all night trains on this silver.

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28 The Eric Railway Company has opened a merry from their Jersey City Depot to the foot of i St., New York, thus enabling passengers to reach a apper portion of the city without the expense and a noyance of a street car or omnibus transfer.

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tion that may seem to them to peril the USTICE'S OFFICE.L. O. Fisher Req. will be found at his Office. In Smith's Lew brobook, at the store of Messrs Bixby & Crosby, where is prepared to attend promptly to eny official busines. He has also, the Agency of the SUN FIRE INSI ANCE CGMPANY, the PRANKLIN FIRE INSI ANCE CGMPANY, and the OLD HARTFORD FI INSUHANCE COMPANY, and will be pleased to she the fines ware business of the vicinity.

Achtabula January 5, 1870.

SELECT POETRY.

An Autumn Evening.

The hectic afternoon to evening pale
Now turns with noiseless change;
And o'er the hedge rows coloring down th Looms gay the gabled Grange.

And wan, too, on its western windows gray, The climbing clouds are cast— Earth's winding sheets, all edged with stream-

Twirled here and there-in nooks about the lanes.
The red leaves lie in heaps.
And each ancestral crow within the planes

An ominous silence keeps. The languid smoke, o'er orchards brown and hare, And leaf-strewn homestead tracks, Curls lazily into the livid sir,

From homes by yellow stacks. All nature seemeth held in deep suspense, As the impending storm— Now drawing nearer, and now swaying hence.

Big drops anon plash on the rutty road, And bursts the pent-up squall; The weary laborer seeks his snug abode, And gloom descends on all.

> From the Congregationalist. OLD AGE.

BY REV. ALBERT BARNES.

The Relation of a Man of Advanced years to the New Generation by which he is Surrounded.

In order to usefulness or happiness my situation in life, it is of the utmost importance that a man should know his place, his surroundings, with which he is to act, or by what he is to be acted on; what co-operation he can hope for in any plans that he may form, and how his views will be likely to fall in with, or to be contrasted with, the views of others, In nothing is a man more likely to make a mistake, or fall into error, than in this; from no other source, perhaps, are there more frequent causes of failure in the

The young naturally fall in with the course of events as they find them in the world, but are free to form plans of their own, it they choose, stretching far into the future. A young farmer will naturally cultivate his farm in the manner in which his father did; but he will feel at liberty to change the mode of conducting his farming if he chooses, or to abandon the business- altogether, and to select some other calling in life. His aged father might naturally desire to see the farm carried on in the same mansee the farm carried on in the same manner in which he himself conducted it, and may regard every change as so much evidence that the world is retrograding. He himself can now form new plans; he grieves, perhaps, that his own long cherished modes of doing things are not carried out, as one grieves when he sees a tree which he has plant. Not in the tented heid, not in the sense chamber, not in the sense of stormy debate, not at the bar, not in the sense chamber, not in the part of stormy debate, not at the bar, not in the sense chamber, not in the sense chamb and may regard every change as so much evidence that the world is retrograding. He himself can now form no ed cut down to make room for some ar rangement designated as an 'improve ment.' For all his own schemes, and plans, and ways of doing things, he has the fondness which a parent has for a child; their abandonment or change is

so liable to cherish these feelings as aged ministers of the gospel. A new genera tion as it comes on the stage of action differs materially from the generation that is about to pass away; and the views and feelings of the two generations in regard to each other become a matter of great importance, and are not always of easy adjustment. The new generation as it enters on its course, finds a state of things into which it is to enter, and in relation to which it is to act. It enters into a world which has arrived at a certain stage of progress where there are plans and purposes formed by others in a state of development more or less perfect; where there is a vast accumulation of what is most valuable for the interests of learning. liberty, and civilization, the result of all the past labors, inventions, discoveries, and struggles of the world; and where there are immense vested interests, all of which are to be placed in trust in the hands of the new generation. All that the world has toiled for, is to pass into the hands of that generation; from all for which they have toiled, the aged generation is to pass away. A new generation enters on its course, with the certainty that there is not an interest of any kind in the church or the State that is not to pass into their hands. All the accumulated wealth of the world by whomsoever now held, will be theirs. Every office in the church or State will be soon vacated, and will be theirs. Every pulpit in the land; the seat of ever judge; every position at the bar, in the Senate-chamber or in the medical profession; every professorship in the colleges; every directorship in a bank, or in an insurance office, will soon be at their disposal. The highest office in the gift of a people will soon be vacated, and other occupants must soon sit down on every throne, and every judgmentthe world; all the offices of trust; all the results of the past conflicts for liberty, for religion, and for civilization; will soon pass into their hands. Nothing can prevent this; nothing can delay the time when it is to be done. There is a vast trust for each new generation, and it becomes all the more vast, and is invested with higher responsibility, as each

new generation comes on the stage. Now, since this is to be so, it is no won-

der that men in advancing years, to whom these appear to be so great mat-ters, should be solicitous in regard to

the character of those to whom these great interests are to be entrusted, and

in regard to their qualifications to receive se great a trust; nor would it be strange if they should look with suspicion on

the plans and measures of a new genera-

plans in the progress of human affairs for which past generations have lived, are thus committed to them to be car-

Those generations will have their own plans; they will work out their own schemes in their own way; they will respect old maxims, old plans, and old ways of doing things, only so far as they may conduce to the promotion of their own plans, and contribute to their own designs. They will found their own colleges and endow ther own seminaries; will make their own laws, and carry out, in Church and State, their own purposes in their own way. The present generator seythes; reaping-machines for sickles; sewing-machines for the needle; the use of steam for sails on the water; railroad cars for Conestoga wagons and Troy stages on land; and the magnetic telegraph for the slow mode of conveying thus belong. A man is never calm, nevintelligence by post-horses. The next generation may make similar advances, and bring about similar changes in human affairs. Men bit stand in their own light who obstinately refuse these means of abridging labor and adding practically to the length of life, and if they do not keep up with the age, the age will drop them, and wil steadily move on. What is true in regard to the physical condi-tion of the world, is also true in regard to its moral and spiritual condition. Old men have their own notions in respect to the best ways of preaching the gospel, and advancing the interests of religion. They might desire to see those methods perpetuated to the end of time, and they may look with alarm on the fact that their own plans are set aside, and new ones are substituted in their room. To their conservative apprehension the church may be in danger of ruin, and all these changes may be to their minds a proof that religion is likely to die out

altegether. A reference to a single change which has been introduced scarcely a generation ago, may illustrate this point. The establishment of Sunday schools has proworld in other matters-the railroad, the steamboat, the magnetic telegraph. The condition of secular affairs was to be adusted to the latter; the condition of the burch to the former. Both enter into the state of human affairs now; both will live; each will, in their respective pheres, exert an important influence on he world. I may return to this again. The feelings which an aged man will in act be likely to have toward these institutions of a new generation, it is not lifficult to describe; what his feelings should be, it is as little difficult to determine. Three things pertain to the for-

mer of these points: 1 He will be little likely to enter into hem with interest, with spirit, with faith, or with hope. He will probably see in them only a departure from the rules and modes of doing things by which his own life has been regulated, without seeing the reasons for the change, and this will be likely to be aggravated the fact that his aid and his counsel will no longer be sought, or that, in language which he has not understood before, language to him now full of significancehe will be "dropped" by the coming gen-eration. His own plans and schemes have passed away, and as they are forgotten, so it is not strange that he him-

selt should be forgotten also. 2 He will be in great danger of making opposition to those plans, and of regarding them as unwise, or dangerous to truth and to the best interests of religon. His hope of the success of religion in the world rested on the success of plans in which he was a principal agent, and which he perhaps originated. These plans are new. They are as yet untried. They are, to his apprenension, of doubt-ful wisdom, and will be doubtful in the result. His own plans were, in his view, sure in their result, these are not as yet certain. It is not strange, therefore, that old men are often found arrayed in opposition to new plans, to new measures, to new opinions-to what are called imreligion, on morals, and on political at-

retrograding; as becoming worse. By all in which it differs from what it was in his early days; by all the changes which have occured in opinion and in the mode of doing things, he will regard the world as having declined, and as tending to a universal prevalence of irreligion and immorality. In proportion as that idea takes possession of his mind, he will become gloomy, dissatisfied, complaining, disponding. A dark cloud, to his view, will be seen to be settling down on human affairs, and as he has, by be, so much unlike their own.

The first duty of the new generation is to guard and secure those sacred trusts, and see that when they leave the stage of action, they may be transmitted unimpaired to future times. But while it

ing should age strive with more unweated carnestness than the giving up the mind to these dark and melancholy fore-bodings in regard to the condition of the

placed the responsibility in regard to sell, and no man dieth unto himself." possessed of youth and vigor, and as they have now the work to do, the responsibility should be where that work is to be done. It adds much to the comfort of life for any man, at any period, and in any circumstances, to know precisely what he is responsible for, and to leave the responsibilities of life where they er happy, who meddles with what belongs to others. It is, indeed, a slow lesson for an aged man, who has been active for many years; who has had an honored place in the movements of the world, to learn to leave things where the properly belong, and to be willing to withdraw when the world has no lon-

ger any occasion for his counsels, 2 An aged man should learn to feel that his services are no longer demanded at the bar, on the bench, in the Senate chamber, or in the mercantile movements of a busy world, he will be respected in his true place, and the world will render all the honor to him which is his due. All men, all women, are respected and honored when in their true position, and when they perform the duties which pertain to that position. Woman, every-where and always, is loved and honored when she is in her true place, in the sit-nation—the honored situation—which God has assigned her. She is not, cannot be, should not be, honored when she a place-not where his place once wasbut in his true place he will be remembered and honored if he has any claim

to remembrance and honor, 3 An aged man, himself laid aside from active life, no longer able to mingle in the busy scenes of the world, and no longer able to labor in carrying out plans to which he had devoted his better years, should feel that his plans will be carried out, so far as it is desirable that

The plans and purposes of every man are of two kinds, or have two bearings. First. They may be regarded as his own plans, beginning and ending with himself, private matters which he wishes to accomplish; and second, they may be regarded as part of the higher plans of God, having their place in the onward movement of human affairs and entering, as a part of the divine purpose, into the future condition of the world; as the movements of the little eddy in the great river, its gentle whirl, its circular motion, the play on its surface, its col-lecting of sticks and grass, may be conemptible in itself, all soon to vanish to human view; or it may be contemplated as a part of the movement of the river while the eddy itself may soon disapbut it has been a part of the movement

that mightier movement.

So with the plans of man. They may

seem to have no great bearing. They may not appear sensibly to effect the condition of the world. But they may have such a general bearing. They may be of such a nature that their influence will never be lost. They may go into ery thing that a man does for virtue, for and nobody is hurt-who does not reprovements in the arts of life, and to religion, for truth, lives, and will live for cognize in this discription the style of modifications of opinions as bearing on ever. Every thing that a man does for rebuke most common from the average the church, lives, and will live forever. pulpit of the time? Occasionally, in Every thing that a man does, or has er. These are a part of the great perma- flock, that the pastor shall enjoy the nent movements of the world; a part of privileges of clearing his skirts once in a

ried out by them, and to be perfected by them, it is also true that there is a vast field on which they may originate their own plans, and mature their own designs.

An important question now occurs respecting the relation of an aged man to these new plans and schemes; to the proper feelings in regard to the world at list a fact on which aged men cannot close their eyes if they would, that there is progress in human affairs; that the world is advancing; that the past is not to measure, to bind, or to govern, the future; and that all that future is to be in the bands of the coming generations.

Tied out by them, and to be perfected by them, and to be perfected by them, and to be perfected by them, it is also true that there is a vast field on which they may originate their own designs.

An important question now occurs respecting the relation of an aged man to their names, but their plans and their discoveries will go into the great volume discoveries will go into the great volume of influences that will change the condition of the world at large.

It is a fact on which aged men cannot close their eyes if they would, that there is proper feelings in regard to the world at large.

It he has had his own responsibilities respecting things that are past; to be in all coming time. The state of the world now is the result of all the thoughts, the plans, the invention of all things, making the world what it is to be in all coming time. The state of the world now is the result of all the thoughts, the plans, the invention of all the proper feelings in regard to the world at their names; but their plans and their their names, but their plans and their discoveries will go into the great volume discoveries will go into the great volume their names, but their names, but their plans and their th future; and that all that future is to be he took a part; to duties to be performing tions, the toils, and the travels, of the in the hands of the coming generations. ed to the church and to the world. These men of all former times; the present plans are completed, his responsibilities often, at the idea that their plans are have ceased, for he is not answerable for ended, and that they are to be said aside the acts and plans of others. God has forever; but "No man liveth unto him-

## Newspaper Subscribers.

The following sketch is a graphic description of the several classes of newspaper subscribers. First come the

seems as fair and just to them that the on the face than reuge out of the shops. Only the worker attains the true symmeof sugar or a new coat. This class is try, strength and glory of manhood or dear to the heart of the editor. Their womanhood. Genius itself falters in a image is emblemed in his warm affections. May they live a thousand years, and see I mg end of the lever that moves public

continually. But memory fails a little, or some mishap intervenes, and the time runs by—sometimes a little—sometimes the American continent with a thoroughfor quite a period. But their recollec-

gets sound asleep. Next come the which Nature never designed that she should fill. Not in the tented field, not sit down with the comforting conviction sit down with the comforting conviction

stories than moss-covered memories. The next class is that of the effect on him that a bullet has on a hip-

The Nix Cum Rouse,-No matter how this man began his subscription, he never pays for it, not he. "He don't like that sort of paper. It don't give no news. He never did like it," and never pays for t, no matter how much money it cost the printer to send it to him.

We leave our readers to judge whether the above, which we clip from an ex-

## tion of newspaper subscribers. In the Pickwickian Sense.

minister the semblance of rebuke. Not to the ocean. While the waters of the to do so much, would be too palpable an little eddy play among themselves, and abdication of the authority of its office. The expectations of the audience, and pear, the great volume of its waters roll the unsatisfied proprieties of the place on; the little eddy has played its part, and of the pastoral relation demand it. But it is usually painful to a degree to of the mighty waters, and is now lost in assist as auditor at the ceremony. The manful starts to charge and the craven recoils, the missiles tairly nimed and faint-heartedly hurled short of their mark, the round rebuff that the next door neighbor of the actual sin receives, the reprehension not well uttered till it is qualified or withdrawn, the thousand feints to strike and the continued susthe great volume by which the world is moving on; by which the affairs of time breath at last of mutual relief between will affect the destinies of eternity. Ev- preacher and hearer, when all is over deed, the matter is managed differently 3 The aged man, in these circumstan-ces, will be likely to regard the world as heathen lands, lives, and will live forces. Standing between the pastor and his the onward progress of human affairs; a while by what both parties pleasantly part of those forces and plans that are ultimately to change the condition of the world. A man discovers a new truth in science, or a new invention in the arts. He makes the discovery at the arts. He makes the discovery at the foundation of his own fame, or makes it but a merry wink belike of mutual inperfect the plan, and then passes away. He has his own motives, his own aims, his own ambition, his own ends in what the advances of age no longer the imaginations, the hopefulness, the buoyancy, with which he looked on human affairs when young, cheering him onward by what time may have shown him was the may have a shown him was the may have the may have shown him was the may have shown him was the may ha the mere work of imagination, a mere illusion, he is in no condition to throw the same illusion over the affairs of the world as he is about to leave it, or even to see the truth in regard to it, He made it bright when young by a cheer, fill the world.

is true that, from the nature of the case, in an old man, as nothing is more sad, or vast interests are thus entrusted to the unjust, than this feeling; against nothing is more sad, or to machinery; Morse in the invention of the machinery; Morse in the invention of the invention of the distribution of the case, in an old man, as nothing is more sad, or to machinery; Morse in the invention of steam to machinery; Morse in the invention of the invention of the case, in an old man, as nothing is more sad, or to machinery; Morse in the invention of the case, in an old man, as nothing is more sad, or to machinery; Morse in the invention of the invention of the case, in an old man, as nothing is more sad, or to machinery; Morse in the invention of the case, in an old man, as nothing is more sad, or to machinery; Morse in the invention of the case, in an old man, as nothing is more sad, or to machinery; Morse in the invention of the case, in an old man, as nothing is more sad, or to machinery; Morse in the invention of the case, in an old man, as nothing is more sad, or to machinery; Morse in the invention of the case, in an old man, as nothing is more sad, or to machinery; Morse in the invention of the case, in an old man, as nothing is more sad, or to machinery; Morse in the invention of the case, in an old man, as nothing is more sad, or to machinery; Morse in the invention of the case, in an old man, as nothing is more sad, or to machinery; Morse in the invention of the case, in an old man, as nothing is more sad, or to machinery; Morse in the invention of the case, in an old man, as nothing is more sad, or to machinery; Morse in the invention of the case, in an old man, as nothing is more sad, or to machinery in the invention of the case, in an old man, as nothing is more sad, or to machinery in the invention of the case, in an old man, as nothing is more sad, or to machinery in the invention of the case, in an old man, as nothing is more sad, or to machinery in the case, in an old man, as nothing is more sad, or

## It would seem that employment, frem

the morning of creation, when God Him-self worked and rested, and when Adam was commanded to till the soil and sub-due the animals, implies peculiar dig-nity and honor. The Maker of worlds blesses labor. It is apostolic, it is Christ-like, it is God-like to work. No system of education is complete that does not harden the hand and toughen the muscle, while it develops the intellect and enlarges the heart. The religion that larges the heart. The religion that rhows nothing but pale cheeks, and lilly-white fingers, is not the religion of the Bible. Highways and hedges are Uprights.—These are the men who take newspapers, pay for them and read them. The pay comes first—the reading next. These men consider they get the worth of their money in the bargain. It May they live a thousand years, and see their sons in the fourth generation.

The second class now in mind is the Do Wells.—This class is nearly related to the other—so near that it is hard to tell where the one begins and the other

ends. These men always pay in advance amant, circled an Asiatic empire with in the beginning, and intend to do so impenetrable walls of garnite, put arm tion, though nodding occasionally, never for steamers across the desirt sands where the Iraclites wandered forty years; it is men with sun-burnt features Easy Doers.—These men believe in newspapers. They have fully settled it in their own minds that a newspaper is a good thing. They take them, too. Sometimes at the first they pay up for at first commanded. An idle man, howleaves that place, and aspires to one the first year—at any rate, they mean to, ever white, and soft, and smart, is not God's man-Alexander Clark.

> the bottom, pay up. They never dispute the motive and the necessity for the mainten-their bills—they know books tell better ance of large standing armies. The efforts of the best disposed governments of Europe, as of her liberal popular elements, for the last Down Hillers.—Here we begin to slide generation, have been to extend and enforce over to the other side. The picture suddenly gets sombre. One of these may the first step toward peace, but the great guar take a paper because wife wants one, or the children are zealous to read it, or a great step toward the liberalization of the neighbor persuades him. A dun has the governments and the enfranchisement of the peoples. France, through its imperialism, as popotamus. He is always sliding down hill, and soon merges into another class, stincts for military glory and military conquest, almost alone held out against this reform of peace and the people. She menaced Europe with her military preparations and military ambitions, and this war is, is in general terms, but the grand ducl of the old bar baric military nation and the modern civilized peace nation-the conflict of imperialism and the people. French defeat is the extinguishment of the old order; German triumph change, is not a pretty good classificasee it, or readily yield to it on either side : but it is the instinct, the assurance of the many; and so soon as the smoke of battle clears away, and pride and politics permit a peace, Let us be fair. We frankly admit that the new order will rapidly creep over all the the pulpit of the day does sometimes adnations of Europe, even into France itself, She may fume and threaten and dream of revenge, but the days of her worship of military glory are past. She must and she will, begin the construction of a new greatness an I a new glery, based not upon standing armies, or a blazon, barren show of imperialism, but on the freedom and education of the people, and the enlargement, through that freedom and education, of all the elements of her wealth

> > The press is by no means so free in Prussia as it is in America. Dr. Max Hirsch the editor of the Gewerkverelu, has been tried at Berlin, and sentenced to two months imprisonment, for having published an article complaining of the Wilhelmshohe, almost as if he were a reigning sovereign, and remarking that any attempt to replace his empire in Paris would deeply offend public opinion in Germany. The government took this up as "an insult to the King," and suc-

> > ceeded in securing the sentence named. Social opinion is like a sharp knite,-There are foolish people who regard it only with terror, and dare not touch or meddle with it; there are more foolish people, who, in rashness and defiance, seize it by the blade, and get cut and mangled for their pains; and there are wise people, who grasp it discreetly and boldly by the handle, and use it to carve

> > out their own purposes. Ho ! Ho !- William Rowe was arrested in a Western town the other day for beating his wife with a hoe-as if a man hadn't a right to hoe his own Rowe.

"The greatest organ in the world," says an old bachelor, "is the organ of speech in woman, because it is an organ without stops,"

Josh Billings says when a feller gets a goin down hill it duz seem eg tho every thing had been greased for the kashun. "Dr. Johnson used to say, "He that